

Symbolism in Tafsir Attributed to Ibn Arabi

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Abstract

Sufi believes that the Qur'an has exoteric and esoteric meanings. He tries to renounce the exoteric meaning of the Qur'an in order to perceive the esoteric meaning. Abd al-Razzaq Kashani is one of those interpreters who, in mystical interpretation, goes beyond the exoteric meaning of the verses of the Qur'an and interprets the verses esoterically (Ta'wil) so as to apprehend its mysteries. His book is called *Ta'wilat of the Qur'an*, which is mistakenly attributed to Ibn Arabi. It is replete with *Ta'wils* which are apprehended just by elite, who edify the self and observe the excellences of the disposition, and common people don't have the ability of perception, because *Ta'wils* are illuminated within allusions, and a symbol is established for every word of the Qur'an. The present paper aims to specify the symbols by defining the word *Ta'wil*, and then explaining the *Ta'wil* of verses of the Qur'an as well as the traditions.

Key words: Abd al-Razzaq, Ta'wil, Mystical interpretation, Allusion

1. Introduction

Mystics and Sufis are those who rely on itinerary of spiritual path, self-discipline, and self-mortification, effusion of light and mystical apprehension rather than intellectual faculty and reasoning in order to acquire the realities of the existence of the universe. Their purpose is to attain, absorb and efface in pure truth. In such mystical school, vision, inward feelings, and emotion are given preference to knowledge, outward feelings, and talkativeness (Marifat 2/ 340).

The Sufis, in interpretation of the verses of the Holy Quran, believe that the Quran possesses exoteric and esoteric meanings. It has exalted concepts which are considered as its mysteries. Comprehension of the Quran is specialized in the elite, to whom the spiritual realities are elucidated within allusion. They evince the secret meanings of the Quran in the same way and relinquish the exoteric meaning to common people (Ibid. 367). In the interpretation of the Quran they refer to the known Hadith from the blessed Prophet (SA): Every verse has exoteric and esoteric meaning, every expression of it has a limit and every limit comprises a prelude; that is each verse has exoteric meaning from which everyone enjoys and esoteric meaning to which the apprehension will be obtained by elite (Ibid. 368).

The mystics descry the Quran within such vision and wish for the comprehension of its esoteric meaning by interpreting the verses. They deem self-discipline and adorning with excellences of disposition as a requisite for such purpose.

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2. Definition of Ta'wil (Mystical Commentary)

2.1 Lexical meaning of Ta'wil

Lexicographers consider *awala* as the origin of *Ta'wil*. Ibn Faaris explains *awala*: «*Hamza, Waw and Lam* have two principles: firstly, *awala* means the beginning of the present principle and secondly, *Ta'wil Kalam* means the end and consequence of *Kalam* (speech). *Awala Hokma Ila Ahli* means he referred the decree to him» (Ibn Faaris 1/158-162). Ragib considers *Ta'wilas* reference to a principle from which it is given back whether it is statement or act (Esfahani 1/99). In *Lisan al-Arab*, after the definition of restoring the manifest meaning of term from primary meaning, *Ta'wil* is mentioned as a meaning upon which a reason is rendered (Ibn Manzur 11/32). In addition to such meanings, *Ta'wil* is also defined as planning and making policy (Ibid. 36).

2.2 Idiomatic Meaning of Ta'wil

Idiomatic meaning of *Ta'wil* which is mentioned in the writings of the interpreter (Abd al-Razzaq) is as follows:

Jalal ad-Din Siyoti states the opinion of Abotalib Taglabi: *Tafsir* (interpretation) is explaining, whether literally or figuratively, the meaning of the word position; like, *Tafsir* of "*sirat*" is path and way and *Tafsir* of "*sayyibbi*" is rain. *Ta'wil* is originated from *awala* which means returning to the end of the matter. Therefore, *Ta'wil* is informing of the intended reality and *Tafsir* is informing of the intended reason, because the intention is revealed out of the word and the revealer is reason. For instance, *Tafsir* in «*Inna rabbaka labil-mir-sad*» (Q 89:14) is as follows -*mir-sad* is originated from *rasad* (watching) and *rasadtohu* means *raqabtohu* (I kept a watchful eye on him). *Mir-sad* (ambush) is formed in section (bab) of *mif'al*. *Ta'wil* in the present verse is as follows- A warning on procrastination and negligence toward the Command of God, and alerting to negligence in being ready to be present toward God. Siyoti emphasizes, through definite evidence, that the intention of the verse is this same (Siyoti 2/550). Allama Tabatabae notes: interpreters and religious scholars have severe differences of opinion in the meaning of *Ta'wil* and it is probable to observe more than ten utterances within the research of statements about *Ta'wil*. Only two, out of all statements, are more dominant. They're as follows:

1. According to the speech of anterior scholars, who consider *Ta'wil* as the synonym of *Tafsir* – sum of speech meaning, all of the Qur'anic verses have *Ta'wil*. Thus, some of the anterior scholars say that *mutashabih* (equivocal) verses are the same as *huruf muqatta'a* (abbreviated letters) in beginning of the Chapters of the Qur'an.

2. According to the speech of posterior scholars, who consider *Ta'wil* other than the literal meaning which is intended from the word, all of the Qur'anic verses don't have *Ta'wil*, but equivocal verses have both *Ta'wil* and unlike literal meaning (Tabatabae 58-59). Refuting the first viewpoint, Allama mentions four reasons about the second viewpoint and states an accurate point about the meaning of *Ta'wil* within the custom of the Qur'an. «And anyhow *Ta'wil*, which is originated from *awala*, means referring. Intention of *Ta'wil* is something to which the verse is referring and *Tanzil*, contrary to *Ta'wil*, is the obvious and literal meaning of the verse» (Ibid. 58). Therefore, *Ta'wil* of anything is a reality from which the mentioned thing is originated and that thing is somehow realizer, bearer and sign of it as the possessor of the live *Ta'wil* is *Ta'wil* and manifestation of *Ta'wil* is due to the possessor of *Ta'wil* (Ibid. 64).

3. Abd al-Razzaq Ta'wilat of the Qur'an

There is diversity of opinions about author of the book. Some people ascribe it to Ibn Arabi (Marifat 2/ 414), but some others attribute the book to Abd al-Razzaq Kashani. In this case, Sheikh Mohammad Abdu states: «allegorical *Tafsir*, which is attributed to Sheikh Akbar Muhyi ad-Din Ibn Arabi, actually belongs to, a famous esotericist, Kashani. In this *Tafsir*, there are many attitudes and opinions which are not accepted in religion of Allah as well as the Book» (Ibid.). In *Kashf az-Zunun*, Haji Khalifa notes about this book: this book is an esoteric interpretation which is famous under the name of Kashani's *Ta'wilat* and comprises until Chapter Sad. In the expression of Sufism, it is construed as interpretation by *Ta'wil*. This book is compiled by Sheikh Kamal ad-Din Abu al-Ganaim Abd al-Razzaq Ibn Jamal ad-Din Kashi Samarqandi, d. 887 Hijra (Luri65).

There is another subject emphasizing on present attribution to Abd al-Razzaq. The interpreter (Abd al-Razzaq) notes within the interpretation of the verse 32 in Chapter Qasas: «I heard from my scholar Mawla Noor ad-Din Abd al-Samad, and a narration from his father, that a dervish was in the service of Sheikh Shahab ad-Din Sohravardi that...» while Noor ad-Din Abd al-Samad Ibn Ali Natanzi died at the end of seventh century and Sheikh Abd al-Razzaq Kashani passed away in 730. It's impossible for him to have been the spiritual master and spiritual guide of Ibn Arabi, d. 638 (Marifat 2/ 228).

Ta'wilat of the Qur'an consists of the interpretation of all Chapters and verses of the Qur'an, but interpreter (Abd al-Razzaq) often refrains from repeating the interpretation of verses which are similar to each other. Some samples of *Ta'wilat* will be mentioned in following parts.

4. Ta'wil of Huruf Muqatta'a (abbreviated letters) in the Viewpoint of Abd al-Razzaq

4.1 Chapter al-Baqarah

Abd al-Razzaq remarks in *Ta'wil of «Alif Lam Mim, Dhalik al-Kitab»* (Q 2:1, 2) that these triple letters refer to the whole existence. «*Alif*» refers to the Essence and, as mentioned, it is the origin and principle of the Being. «*Lam*» refers to active intellect which is called Gabriel. It's a midpoint existence which is blessed with point of *mabda'* (departure) and imparted benefits to *muntaha* (extremity). «*Mim*» refers to Mohammad (SA). He is final goal of the Being to whom the Circle of Being is connected. For this reason he is *Khatam* (the last of the prophets). Indeed, *zaman* (time) is a period like a day in which Allah created the Heavens and the Earth. According to research of some of ancient scholars, «*Lam*» is composed of two «*Alif*». That is to say «*Lam*» is designated, in return for Essence, by Attribute of (Divine) Knowledge. These two subjects, as mentioned before, are two out of triple divine worlds. «*Lam*», therefore, is one of the names of the Almighty God.

A name is an essence together with especial attribute. «*Mim*» refers to Essence with all Attributes and Acts; that is Supreme Name of God- as they are beyond the Veil in *Sura Mohammadi* (Muhammadan form) so that no one knows them except the elite (*Ta'wilat* 1/11). Abd al-Razzaq continues: do you know how «*Mim*», which is the form of Essence, concealed within it? There is «*Ya*» in «*Mim*» and there is «*Alif*» in «*Ya*». A mystery about letters is that all letters have «*Alif*». Close to this meaning, there is a speech by one who declares in the meaning of «*al-Alim al-Hakim*» (Q 2:32): Gabriel is the manifestation of Knowledge, the name «*Alim*» is Allah, Mohammad is manifestation of *hikma* (wisdom) and the name «*Hakim*» is Allah. It can be understood that there are myriads of names under each name of Allah. Knowledge won't be perfect unless it accompanies with Act in the divine world of *hikma* (Wisdom) which is the world of *asbab* (secondary causes) and *mosabbabat* (caused things). As this, Islam wouldn't be obtained by uttering *La Ilaha Illa Allah* (There is no god except Allah), but rather it should be accompanied with *Mohammad Rasul Allah* (Mohammad is the Apostle of Allah) (Ibid.).

He continues about «*Alif Lam Mim, Dhalik al-Kitab*» (Q 2:1, 2): «*al-Kitab*» is *Kitab Mawud* (the Promised Book) which is referred in general. It's an onomatomancy (*jafr*) and comprehensive (*jami*) book consisting anything. The Promised Book accompanies with Mahdi (AS) in *Akhir al-Zaman* (Last Days) and no one would call the reality except him. *Jafr* is *lawh qaza* (Table of Providence), the very same it is Universal Intellect. *Jami* is the *lawh qadar* (Table of Destiny), the very same it is Universal Soul. Therefore, the meaning of *jafr* and *jami* books is the one which consists of whatever it used to be in the past and it would be in the future (Ibid.).

4.2 Chapter al-A'raf

In *Ta'wil of «Alif Lam Mim Saad»* (Q 7:1), Abd al-Razzaq says: «*Alif*» refers to the Essence of Divine Unity. «*Lam*» refers to the Essence accompanying with attribute of the knowledge. «*Mim*» refers to comprehensive entirety which is the meaning of Mohammad, i.e. soul and reality of him. «*Saad*» refers to *Sura Mohammadi* (Muhammadan form) which is his body and appearance. There is a narration from Ibn Abbas in which Prophet (SA) stated: «*There is a mount in Mecca, over which is Arsh ar-Rahman (Throne of the Compassionate) when there was no day and night*». Mount refers to the body of Mohammad and *Arsh ar-Rahman* refers to his heart as it is narrated: Heart of a believer is God's Throne (Ibid. 227).

He continues and says the speech «*when there was no day and night*» refers to unity. Because heart is inside the night when it is placed in the shadow of soul's land (*nafs*), and is enshrouded in darkness of soul's attributes. Heart is inside the day when the light of soul of sun is risen over it. The heart is neither inside the day nor inside the night when it is received the real unity by means of Knowledge, Cognition and Inherent intuition. *Arsh ar-Rahman* is in such period (Ibid.).

4.3 Chapter ar-Ra'd

Ta'wil of «*Alif Lam Mim Ra*» (Q 13:1): it is Essence of Divine Unity, His All Knowing Name (Alim), his Supreme Name (A'zam) and whose Divine Mercy (Rahma) is complete and all-around (Ibid. 335).

4.4 Chapter Ta Ha

He states in *Ta'wil* of «*Ta Ha*» (Q 20:1): «*Ta*» refers to *Tahir* (pureness) and «*Ha*» refers to *Hadi* (guide); that is Prophet (SA) who was so compassionate and kind to his people, because he is the form of *rahma* (Divine Mercy) and manifestation of *mahabba* (Love). He (Prophet) expressed his regret when revelation upon their faith was ineffective and knew that the reason was due to remainder of their essence as God reminds us of «*You (Prophet) bother yourself because of their acts*» (Q 20:6). He extended *riyada* (self-discipline), kept a vigil and got on his feet until his feet became swollen. Therefore, Allah informed Prophet (SA) that their not believing in God is not because of you, but rather because of them. Whatever waned their predisposition (to right) is thickness of their veil of darkness, not attributes of your soul or remainder of selfhood or defect and negligence in guiding (them). At the moment you've understood, so don't exhaust your soul. In the present verse, it is denominated by two names out of Divine Names which denote His (Prophet) holiness and sanctity from two mentioned points, i.e. existence of remainder (of selfhood) or negligence in guiding (them). So it was said that: oh *Tahir* (pureness) from impunity of others and oh *Hadi* (guide) (Ibid. 2/18).

4.5 Chapter ash-Shu'ara

«*Ta Siin Miim*» (Q 26:1): «*Ta*» refers to *Tahir* (pureness), «*Siin*» refers to *Salam* (Peace) and «*Miim*», with knowledge of things, is *Mohit* (Encompasser). «*al-Kitab al-Mubin*» (Q 26:2) are names of Attributes of His signs. He is a perfect Muhammad entity and possesses *Bayan* (elucidation) and *Hikma* (wisdom) (Ibid. 92).

4.6 Chapter Sad

«*Saad*» (Q 38:1): swear to *Sura Mohammadi* (Muhammadian form) and total perfection which is *kamalatamm* (highest perfection) and famous for dignity. He is the qur'anic intellect and comprehensive of all wisdom and realities which originate from his total predisposition and are suited to that noble form (Ibid. 185).

4.7 Chapter Gafir

«*Ha Miim*» (Q 40:1): the real *Haq* (right) covered the truth within Mohammad (SA). Mohammad (SA) has taken its temper and humor. It likes Mohammad (SA) and is appeared in his form. Therefore, its manifestation is through him (Ibid. 209).

4.8 Chapter ah-Shura

«*HaMiim, A'in Siin Qaaf*» (Q 42:1, 2): *Haq* (right) is manifested by Mohammad (SA) and his *Ilm* (knowledge) is manifested by his *Salamah* (security) of his *Qalb* (heart). So Mohammad (SA) is right in outward and inward and the knowledge is security of his heart from defect and flaw. In other words when the heart becomes *mujarrad* (disengaged) and knowledge appears, its perfection would be manifested beyond the veil (Ibid. 227).

4.9 Chapter Qaf

«*Qaaf*» (Q 50:1) refers to *Muhammadian qalb* (heart) which is God's Throne and comprises anything. Similarly, *Saad* refers to his *surah* (form) and Ibn Abbas allegorically referred to it: *Saad is a mount in Mecca over which is Arsh ar-Rahman when there was no day and night*. As it is Arsh ar-Rahman, He said: *heart of a believer is God's Throne* and also *My heaven and My land don't have capacity for me but my believer servant has such capacity*. It is said that «*Qaaf*» is a mount which is surrounded all over the universe and *Angha* (Phoenix) is beyond it, because it is *mohit* (encompassor) to all and is the veil of God. Someone, who has not perceived the station of Heart, can't understand it (mount) and someone, who has received to the mount, would realize it. «*We swear on it and the Glorious Qur'an*», i.e. the perfect Qur'anic intellect, in which there is original disposition, would be the comprehensive details all over the existence. When it is manifested and puts into practice, it would be *Furqani* (Discernment) intellect and its glory and dignity wouldn't be concealed. Or the Holy and Glorious Qur'an, which is descended from the Heaven upon him, is exactly an obvious Discernment. And swearing is mentioned for both of them because they are pertinent to each other. The answer of swearing is deleted as in Chapter «*Saad*» and in other Chapters were so. Qur'an was inspired after it and, as it is a miracle, became its *Madlul* (signification). It is stated: «*But rather they became surprised, because a Mundhir (Warner) among them has come*» (Q 50:1) (Ibid. 277).

4.10 Chapter al-Qalam

«*Nuun wal-Qalam*» (Q 68:1): «*Nuun*» refers to universal *nafs* (soul) and «*wal-Qalam*» refers to universal intellect. Firstly, it's sarcasm and sufficiently mentioned just the first letter in the word and secondly, it's a *tashbih* (assimilation) and draws the forms of existents by influence of intellect on soul; in a similar way, the forms are drawn by *qalam* (a pen) on *lawh* (tablet) (Ibid. 361).

5. Ta'wil of Ahadith (Traditions)

Abd al-Razzaq has relied, among other verses, on tradition and *riwaya* (narration) and has done their *Ta'wil*. He states a narration about «*Those who break the covenant of Allah after they've pledged to keep it*» (Q 2:27): *Allah touched, with His hand, the back of Adam (AS) and took out, from him, his descendants in the shape and form of Alam Dhar* (world of pre-existence). Hand of Allah refers to the most holly intellect and universal spirit, as it is soul of the universe and called *Yamin ar-Rahman* (oath by the Beneficient). Making Adam (AS), a universal intellectual soul, luminous by His (Divine) Light within spiritual union and taking out the descendants from him are production of individual private souls; similarly, it was potential in him and took them out in actual and Allah pledged them as follows- «*Am I not your Lord?*» (Q 7:172) it means depositing the knowledge of *tawhid* (Unity) in their essence and strengthening the present pledge by centralizing the evidence of Unity over their celestial intellects. He made that knowledge *wajib* (compulsory) for them and made it inherent in them; as if they become *mujarrad* (disengaged) from the attributes of the self and carnal veils, that knowledge, at the moment, would be necessary (Ibid. 23).

He states the *Ta'wil* of «*Satan made them (Adam and Eve) fall from it (Paradise) and caused them to depart from state in which they had been*» (Q 2:36) as follows-Satan demoted them and they were brought to nature from Paradise. Physical shelter was imposed upon them and endured. They were taken out of constant bounty, spirit and cheerfulness where they had been. Referring to the following traditions, he states their *Ta'wil*. It is said that (in a narration): *while they were walking in the Paradise, a peacock next to them, appeared on the wall. Eve (AS) approached the wall and Adam (AS) followed her. Satan inveigled them beyond the wall.* And also it is said that: *Satan resorted to a serpent climbing up the wall of Paradise. Satan, then, held the tail of the serpent and climbed up the wall.* The former tradition refers to Satan's resorting, out of Paradise, to *shahwa* (lust) and the latter one refers to its resorting to *gadab* (wrath). Climbing up the wall of Paradise refers to a point that wrath is closer to spiritual horizon and heart location than lust (Ibid. 1/ 28).

Abd al-Razzaq remarks about «*And when Abraham raised the foundations of the House (Kaaba)*» (Q 2:127): it is said (in a narration) that *Kaaba was revealed from the heaven in the lifetime of Adam. It had two doorways toward East and West. From India, Adam (AS) set out to Kaaba and angels welcomed him as far as forty parasang (almost fifteen miles). Adam (AS) circumambulated the Kaaba (tawaf) and entered it. Kaaba went upwards the heaven. Kaaba was revealed again in the time of the Deluge (Noah's Flood) and once more in the time of Abraham (AS). He made apilgrimage to Kaaba, raised its pillars and changed its two doorways into one.* It is also said that *Mount Abu Qubis moved and Hajar al-Aswad (Black Stone) was separated from it. It was a white topaz (kind of precious stone) from topaz of Paradise and Gabriel revealed it. Then it was concealed with the present Mount from the time of the Deluge till the lifetime of Abraham (AS). Afterwards Abraham (AS) fixed the Stone on its own place (the wall of Kaaba). Gradually it became black as menstruating women (ha'iz) used to touch it.*

Revealing of Kaaba in the lifetime of Adam (AS) refers to manifesting of heart during the time and upon his existence. East and West doorways refer to manifestation of the knowledge of *Mabda* and *Ma'ad* (the Beginning and the End) and knowledge of the world of *Nur* (the light) and world of the *Zulma* (darkness) during his time without being cognizant of Unity's knowledge. Setting out of Adam (AS) from India to Kaaba refers to his attention towards *takwin* (generation) and temperance from dark physical world of nature to station of heart. Welcoming of angels refers, before the effects of heart had been brought into existence, to dependence of animal faculties and vegetable faculties upon body and appearing of faculties' effects on the body. As his faculty had been brought into existence within 40 days and his temperament was formed, his attention toward spiritual experience was drawn, from dark world of soul, into station of heart. In addition, welcoming of angels is the junction of animal and vegetable faculties and acceptance of excellent ethics and exalted disposition- exercising and putting them into practice- then advancing through states and attaining station of nearness. Circumambulation of Kaaba by Adam (AS) refers to his heart state attaining and his *suluk* (conduct) within it which accompanies with *talwin* (change and turning from one state to another). His entrance in Kaaba refers to his stability and spiritual steadfastness.

Kaaba's going upwards the heaven in the time of the Flood refers to desire which was beyond the veil and its (desire) dominance over people. Moreover, ignorance flood was arisen from station of heart in the lifetime of Noah (AS). Remaining of Kaaba in fourth heaven, i.e. Beyt al-Ma'mur (House Inhabited), which is the heart of the world, and its revealing, once more, in the lifetime of Abraham refers to guiding people to Heart by Abraham (AS). Raising the pillars of Kaaba by Abraham (AS) and placing one doorway for it refers to Heart's coming forward in the *suluk* of Abraham (AS) and achieving the state of soul (out of his own state), which is indeed the state of mystery. Abd al-Razzaq continues: *Hajar al-Aswad* (Black Stone) refers to soul. Moving of mount Abu Qubis and separating of Black Stone from it refers to manifestation of soul by self-discipline and moving (body) organs around by employing meditation and obedience for the sake of mentioned manifestation. Stone's becoming black by touching of menstruating women (ha'iz) refers to disappearing and becoming dark, because sensual faculties have dominated over its heart and darkened its shining aspect from which spirit comes out (Ibid., 1/53). Verses 181 to 183 in Chapter al-Imran are followed by a narration. There is a *Ta'wil* over the narration which is narrated as follows- *prophets of Children of Israel (Bani Israel) had miracles; in that way they used to bring a sacrifice and called the Almighty God. Then fire came down from the heaven and ate the sacrifice. Ta'wil of present narration is as follows- they used to come together with their supernal souls in order to approach the Almighty God. They used to call Allah devoutly and religiously. Then divine fire of love came down from soul's heaven, ate it and annihilated (fani) it into Unity (Ibid. 85).*

6. Ta'wil of Angels

Abd al-Razzaq states about *Ta'wil* of angels in «*And We confirmed him with Holy Spirit*» (Q 2:87) as follows- Gabriel is an active intellect, Michael is the spirit of sixth *falak* (sphere) and *muwakkil* (nominator) of servants' sustenance, Seraphiel is the spirit of fourth sphere and nominator of animals and Azrael (angel of death) is the spirit of seventh sphere and nominator of human souls (Ibid. 47).

7. Ta'wil of Satan

In *Ta'wil* of «*They fell prostrate except Satan; he refused and acted arrogantly*» (Q 2:34), which is about Satan, Abd al-Razzaq says: Satan is a conjectural faculty because it is not like terrestrial angles which forcibly submit to obedience of Divine Command and are in veil of spiritual realities perception because of forms perception. Moreover, Satan is not like intellectual heavenly angels which perceive Adam-related dignity and follow his (Adam) intellect (Ibid. 27).

8. Ta'wil of Baqara (the Cow)

He mentions several *Isra'iliyat* (superstitious stories) in *Ta'wil* of *Baqara* (cow) in verse 71 Chapter al-Baqara. The story of the cow is mentioned as follows- *A cow was born, which had [particular and related] features. The cow was that of an aged man from Bani Israel. He had a kid who came to his mother together with the cow. His mother said that the cow must be that of the kid in order to walk and play with on the pasture. Hopefully it would be useful for him whenever he became adult. Afterwards Bani Israel used to seek a cow for forty years [so as to find the murderer of a young]. The aged mother became aware of that and informed her son who had become adult in that time. The son went to the pasture and brought the cow in order to sell but his aged mother prevented him from selling unless the buyers filled the cow hide (skin of cow) with gold as the price. Ta'wilat are as follows- (aged man: soul), (aged woman: bodily nature), (the kid: intellect), (the killed young: heart), (forty-year-enduever of Bani Israel: *sayr ila Allah* [=journey to God]), (prevention of the aged woman: prevention of temper from yielding to *Shar'* [= noble law]) and (selling the cow on its hide which is replete with gold: adorning and ornamenting the evil-prompting self with creatable legal and intellectual useful sciences after slaughtering and flaying it) (Ibid. 40). In addition, *Ta'wil* of verses 67 and 68 in Chapter al-Baqara is as follows- (Baqara: animal soul that must be slaughtered) (Ibid. 39).*

9. Ta'wil of Adam and Eve

«*And We said: O Adam! Dwell you and your wife in the Paradise and either of you eat of bountiful things from it and don't approach this tree, for then you will be of the unjust*» (Q 2:35) (Adam's wife: a soul whose name is Eve and accompanies with dark body), (Adam: a heart because of dependence on body without accompanying with temper) and (Paradise: heaven of spirit world) (Ibid. 27).

10. Ta'wil of Seven Heavens

«*So He made them complete seven heavens*» (Q 2:27) (seven spheres: heavenliness world levels- first: terrestrial heavenly world, sensual faculties and genie; second: world of soul; third: world of heart; fourth: world of intellect; fifth: world of mystery; sixth: world of spirit; seventh: world of hiddenness which is spiritual mystery rather than heart mystery) (Ibid. 24).

Ta'wil of verse 164 in Chapter Baqara is as follows- «*In the creation of the Heavens and the Earth*»: He, indeed, has created the Heavens of spirits, intellects, and hearts as well as the Earth. «*And in alternation of night and day*»: and there exists the Light and Darkness between them (the Heavens and the Earth). «*And ships which sail at sea*»: and the ship of the body which sails along absolute material sea. «*And profit to mankind*»: they (previous points) are beneficial in acquisition of perfection. «*And water that God sends down from the sky*»: and spirit which falls down from knowledge rain. «*To revive the Earth after its death*»: He revives the land of soul which is died from ignorance. «*And scatters therein every kind of animals*»: He has scattered animal faculties which are revived by life of the Heart. «*And movement of the winds and the clouds that have been designated between the heaven and the earth*»: movement of severe winds of Rightful Acts and [movement of] manifestation clouds of Divine Attributes which have surrounded the midst spirit of heaven and land of soul (Ibid. 62).

11. People of Pharaoh and Egypt *Ta'wil*

Ta'wil of «*And when We delivered you from Pharaoh's people who inflicted a terrible torment on you and slaughtered your sons and spared your women and in that there was a great test from your Lord*» (Q 2:49) is as follows:

(to be released from people of Pharaoh: carnal soul which seeks for superiority upon kingdom of Being with its transcendental selfhood) and (Egypt: town of the body and its faculties, which are forced into servitude [by the body] consisting in hallucination, fantasy, wrath and lust) (Ibid. 31).

12. *Ta'wil* of the East and the West

«*And to Allah belong the East and the West*» (Q 2:115)

(the East: it is world of the light, world of the manifestation, Paradise and Qibla of Christian. It is actually occultation of this world) and (the West: world of darkness, world of occult, Paradise and Qibla of Jew) (Ibid. 50).

13. *Ta'wil* of Balad (City)

«*And when Abraham said: My Lord! Make this city a place of security and provide its people with fruits*» (Q 2:126)

(*Balad*: make the chest, which is a sacred place of Heart, a safe place), (security: protect its residents from dominance of soul attributes, deception of felon enemy and bodily faculties mistake) and (provide its people: provide sustenance out of fruits of spirit knowledge, wisdom and its lights) (Ibid. 53).

14. *Ta'wil* of Safa and Marwah

Ta'wil of verse 158 in Chapter al-Baqara is as follows:

«*Verily Safa and Marwah are some of Allah's way marks*»: indeed *Safa* is existence of Heart and *Marwah* is existence of soul. These two points are signs of His religion as well as His Heart rituals such as certitude, satisfaction, fidelity and reliance; and molded rituals such as prayer, fasting and other bodily religious practices. «*So whoever makes a pilgrimage to Kaaba*»: whoever attains station of essential unity and attends the Divine Presence by general annihilation, «*Or performs Umrah*»: or is annihilated, by Unity of Divine Attributes, in the lights of *Jamal* (Divine Beauty) and *Jalal* (Divine Majesty) manifestation, «*There shall be no blame on him*»: now there is no blame on him if «*To go around them*»: he returns to mentioned stations and traverses between them. This is not within their genetic existence, because it is wrong and fault; but it is within (their) bountiful existence which, at the time of obedience, is gifted to subsequent to annihilation. There is no blame because the latter existence, contrary to former one, is extensive and comprehensive (Ibid. 61).

15. *Ta'wil* of Miracles

Ta'wil of «*Then take four of the Birds*» (Q 2:260) is as follows- Four birds are faculties preventing him (Abraham) from station of actual vision and real life intuition. It is said that they were peacock, rooster, crow and pigeon. According to a narration they were ducks. Peacock is pride and self-centeredness, rooster is desire, crow is greed and pigeon is love of this world, that's because of their intimacy, coming back and excellent form. Duck refers to severe desire of dominance upon them. It is mentioned in *Ta'wil* of «*This she-camel of Allah is a sign for you*» (Q 7:73) that she-camel of Salih (AS), which is the same human soul, is like Moses' rod, Jesus' donkey and Mohammad's horse (Ibid. 238). And in «*So he threw his rod*» (Q 7:107) rod refers to his (Moses) soul on which he used to lean (Ibid. 235).

16. Ta'wil of Prophets and Individuals

Ta'wil of verses 38 and 39 in Chapter al-Imran is as follows- (Zachariah: Zachariah of thought), (Imran's wife: spirit), (John: actual intellect) and (Jesus: Jesus of Heart), verse 27 in Chapter al-Ma'idah: (Cain: hallucination) and (Abel: intellect) and verse 8 in Chapter Yusuf: (Benjamin: practical intellect force from mother), (Joseph: intellect) and (Joseph's mother, Rachel: reproachful soul) (Ibid. 103).

Ta'wil of verse 35 in Chapter Ibrahim is as follows- «*And when Abraham said*» spirit, while seeking inspiration, addressed God within non-verbal language, «*My Lord! Make this city secure*» save the body of town from dominance of soul attributes, disputation of faculties and being attracted by desire, «*And save me and my sons*» and keep away theoretical and practical rational faculties, meditation, imagination, invocation and ... «*From worshipping the idols*» from affectionately worshipping so many idols of sensual and physical desire wills and natural habits (Ibid. 350).

17. Ta'wil of Ahkam (Islamic Laws)

Abd al-Razzaq, in *Ta'wil* of verse 6 in Chapter al-Ma'idah, states as follows- «*When you get ready to pray*»: when you are wakened up the (from) negligence and intend to say your prayers with real presence and invocation together with deep attention, «*Wash your faces*»: wash your hearts with pure and beneficial sciences water; ethics, religious and transactions sciences which remove impediments, that is contamination of soul attributes, «*And your hands*»: and (wash) amount of contaminations that your desires obtain and are in your hand, «*Up to the elbows*»: in measurement of right, rights and profitability, «*And rub the front part of your heads*»: and wipe and purify your soul dimensions, «*And your feet*»: and dust off dimensions of bodily natural faculties from getting stuck into desires and pleasures to excess, «*Up to the ankles*»: it should be moderate until the body be settled (Ibid. 168).

18. Ta'wil of Fruits

Ta'wil of verse 99 in Chapter al-An'am is as follows- (olive: meditation), (pomegranate: veridical ideas) and (date branches: date of intellect) (Ibid. 211) and verse 1 in Chapter at-Tin: (fig: general ideas which are severed from particulars and are the same heart perceptual data) and (the olive: particular ideas which are perceptual data of soul) (Ibid. 2/443).

19. Ta'wil of the Earth and Mountains

Ta'wil of verses 3 and 4 in Chapter ar-R'ad is as follows- «*And Allah is the One Who has spread out the Earth*»: He has expanded the body land, «*And set in it firm mountains and rivers*»: and placed bones and vessels within it, «*And of all fruits*»: and its fruits are ethic and perceptual data, «*He has made in it two kinds*»: which are consisted of two mutual classes such as generosity and stinginess, shyness and rudeness and ..., «*And causes the night to cover the day*»: corporeality dark night is the covering of spirituality day and covers spiritual forces with its principles and secondary causes. In this way, spirit is covered by body, «*There are, indeed, signs in that for people who reflect*»: there is contemplation over God's Creation and comparison of small world and realm of command. «*And in the earth*»: and the land of the body, «*There are neighboring tracts*»: there are bones, flesh, vessel and sinew beside to each other, «*And gardens of grapes and corn*»: its trees are natural, animal and human faculties, «*And palm trees*»: and (palm tree) is other external and internal senses, «*Having one stem*»: such as eyes, ears and nostrils, «*And others having more*»: and also tongue, meditation, illusion and utterance power, «*(They) are irrigated by the same water*»: that is Water of Life, «*And We give some of them an advantage over others in fruits*»: perceptions and dispositions become satisfied by one source; some are given preference to others. For example, perception of intellect, eye and wisdom are given preference to sense, touch and chastity (Ibid. 1/335-336).

20. Ta'wil of Mi'raj (Ascent of Prophet to the Heaven)

In «*Glory be to Him, Who carried His servant on a journey*» (Q 17:1) God purified and disengaged him from material affiliations and assimilating reductions and accomplished his perfection of station servitude, «*By night*»: this affair is done within darkness of bodily coverings and natural attachments because *Uruj* (ascending) is impossible without mediator of body, «*From Sacred Mosque*»: from station of heart, «*To Remote Mosque*»: into station of spirit which is far from physical world (Ibid. 374).

21. Ta'wil of the Sun and the Moon

Ta'wil of the points in Chapter ash-Shams is as follows- «*By the Sun*»: it is swearing on the sun of the spirit, «*And by the Moon*»: as well as moon of the heart which follows the spirit, «*And by the Day*»: and day is at the time of spirit light dominance, «*And by the Night*»: and dark night of soul is when it covers the spirit (Ibid. 2/434).

Conclusion

Book of *Ta'wilat of the Qur'an*, which is mistakenly attributed to Muhyi ad-Din Ibn Arabi, is that of Abd al-Razzaq Kashani. The book is a mystical interpretation of allverses of the Qur'an. The interpreter attempts, by means of self-edification and excellences of disposition, to pass through the exoteric meaning of the verse in order to attain the esoteric meaning. He applies *Ta'wil* as a way of reaching the purpose and establishes a symbol for every word of the Qur'an.

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